

ANGLO-PERSIAN GRAMMAR,

For the use of Middle Classes in the Anglo-Vernacular
Schools, in N.-W. P. and Oudh,

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P R E F A C E.

This Grammar has been called Anglo-Persian, because it will enable the student to study Persian and English combined, for the Middle as well as the Entrance Examinations. The Persian Grammars hitherto used in Anglo-Vernacular Schools have been taught chiefly through the medium of Urdu.

I beg to express my thanks to the Honorable E. White, C S., Director of Public Instruction, for having prescribed this book for general use in the Anglo-Vernacular Schools ; and to John C Nesfield, Esq., M A, Inspector of Schools for Oudh, Rohilkhand and Kumaun, for having given me his help and advice in the course of its preparation

RAM KISHEN.

DEDICATED

TO

John C. Nesfield, Esq., M. A.

Inspector of Schools Oudh, Rohilkhand and Kumaun

BY

HIS MOST OBEDIENT AND MOST OBLIGED SERVANT,
RAM KISHEN

PERSIAN GRAMMAR.



1. *Introduction.*

فواعد فارسي (Persian Grammar) teaches us to speak and write the Persian language correctly.

فواعد فارسي (Persian Grammar) is divided into three parts (1) صرف (Etymology); (2) نحو (Syntax); (3) عروض (Prosody)

صرف (Etymology) treats of words; نحو (Syntax) of arranging words in sentences; and عروض (Prosody) of poetry.

The Persian alphabet is called حروف تہجی (which literally means spelling letters) and contains 32 letters.

Eight letters are never used in Persian, you will not be safe from errors unless they are remembered. Hear from me what they are, and commit them to memory. They are ص—ح—ث * ق and ع—ط—ظ—ض

Classification of letters.

Letters are divided into (a) ملعوظي (those that are written with three letters as کاف); (b) مکتوبي (those that have three letters, the first and the last being the same as ميم) and (c) مسروري (those that are written with two letters only as با)

According to the Arabic language the letters are divided into شمسي (solar) and قمری (lunar)

شمس—س—ر—ر—د—د—ن—ن—ت are حروف شمسي * ن and ل—ط—ظ—ض—ص

All the rest are قمری. When a noun beginning with a حرف شمسي is preceded by the article ال,

the sound of ل is dropped and that of the شمسى ش is doubled, as شمس الدين (the sun of the religion) In the case of a حرف ممرى the ل is sounded, as ملك الاملاك (the highest sky) In both the cases the ال loses its sound

In Persian letters are also divided into حروف or حروف مهملة (dotted), as ح and حروف مهملة or حروف غير منقطه (undotted), as ح There is another classification of letters made with reference to حرکت (motion). Those letters that have either ر, ز, or پ are called متحرک (movable), while those that have neither ر, ز, nor پ are غير متحرک (immovable) or ساکن (inert) as the ال of اسب (a horse) is متحرک (movable) and س, ساکن inert

In Persian as well as in Arabic, the first letter of every word must be متحرک (movable) To know clearly what letters of a word are متحرک (movable) and what ساکن (inert) the following rule should be borne in mind

Divide a word into syllables, the first letter

of every syllable must be متحرک (movable) and the following letter or letters غیر متحرک (inert), as in باشد (a resident) ب, ش and د are متحرک (movable) and و, ن and ز ساکن (inert).

Exercises.

What are the three parts into which the Persian Grammar is generally divided? What letters are used in Persian only? Name those which are pure Arabic letters. Give the four different classifications of letters. What is the rule regarding the sound of ل of the article ال, when joined with other words? How are متحرک letters distinguished from the ساکن in a word?

Terms.

حرکات ثلثه (three motions) signifies three short vowels, viz. در (above), زیر (below), and پیش (before)

The Arabic names are فتحه or نصب ; كسرة or جر ;
 and ر and صمه or رفع , and their signs are $\overset{1}{-}$, $-$, and $\underline{\text{و}}$. The $\overset{1}{-}$ and $\overset{1}{\text{پیش}}$ are placed over a letter,
 and $\underline{\text{و}}$ below it, as in the words سر (head), دل (heart) and پست (back). Letters having these
 signs are called مفتوح , مكسور and مصوم respectively.

سكون (quiescence) signifies the absence of
 vowel-points and has this sign (ا) as in the letter
 ر of سر (head). A letter having this sign over
 it is called ساكن or غير متحرك (inert) حرم (cutting
 out) is an indication of dropping the حرکت of a
 letter as the letter ل in لم يرل (imperishable).
 the letter with حرم is called محروم *

وقف (Stopping) shows that the حرکت of the
 last letter of a word has been dropped for taking
 rest, as in س of شمس (the sun). But in Persian
 words the second سكون is called وقف as in پ of
 اسب (a horse). The sign of حرم and وقف are the
 same as that of سكون, viz (ا). A letter with وقف

is called **تَنْوِين** (nunation) signifies that there is the sound of ن in a word although it has no ن in it. It is generally expressed in Persian words by an **الف** affixed to a word with two **ر** over it, as **عقلاً** by reason. But in Arabic, **تَنْوِين** is expressed by two **ر**, **ریر**, or **پیش** placed over the last letter of a word, as, in the words **امر** (a thing) and **مرهون** (pledged) in the following Arabic proverb **كل أمر مرهون ما وقاتها** (Every thing depends on its time) **تَشْدِيد** (Intensification) which shows that the sound of a letter is doubled, is expressed by the sign **(س)** placed over the letter; and the letter with **تَشْدِيد** is called **مَشْدَد** as **ر** of **خمر** (happy).

مد (Prolongation) indicates that the sound of a letter is prolonged. Its sign is **(م)**; and the letter having **مد** over it is called **حرف ممدوده** (a prolonged letter,) as **الف** of **آمدن** (to come) **الف مقصورة** (shortened **الف**) is that **الف** which has a short sound as in the word **اندوختن** (to collect)

'واو' (silent) is that 'واو' which is not sounded as 'واو' of خود (self) and of خوش (happy) (It is always preceded by the letter ح)*

(نون Nasal) is a term applied to the sound of نون which comes after any of the long vowels as in جهان (world), چوں like and حنیں (fore-head)

های محتمفی (obscure or imperceptible) is that ه which is not pronounced distinctly as in خانه (a house).

های ملفوظی is that ه which has a distinct sound as in گره (a knot),

Exercises.

What is meant by حركات ثلثة? What does سکون signify? Distinguish between رفیع and حرم. What are the signs of تنوین and حرم? How is تنوین expressed in Persian? And how in Arabic? Define تشدید and مد giving two examples of each

Distinguish between الف مقصورة and الف ممدودة
 What do you mean by واو معدوله ? What other
 name is given to it ? Give as many words as you
 know that have واو معدوله When is the letter نون
 called عنه ? What is the difference between های
 های ملفوظی and های مختفی—Illustrate your answer
 by examples.

II. Parts of Speech

The different classes into which words are
 divided are called اجزاء کلام (parts of speech)

There are three parts of speech (1) اسم (Noun)
 (2) فعل (Verb) and (3) حرف (Particle)

Under اسم (Noun) the Persian Gram-
 marians include اسما (Substantives), ضمائر (Pro-
 nouns), صفات (Adjectives), اسم فاعل-اسم مفعول (Par-
 ticiples) and مصادر (Infinitives), their فعل is the same
 as the English Verb, and their حرف (Particle)
 includes Adjectives, Prepositions, Conjunctions
 and Interjections.

(1) *The Noun* اسم

The name of any thing we can think of living or lifeless is a اسم (Noun) as كتاب (book) علم (knowledge)

Nouns are either (1) معروف (Proper) or (2) نكرة (Common) اسم معروف (Proper) is the name of any individual person or thing, as موهن لال and * لکھنؤ

اسم نكرة (Common) is a name which can be given to any thing of a certain kind or class, as خانا (house) شجر (tree) مرد (man)

اسم (Noun) has عدد (Number) جنس (Gender) and حالت (Case).

(a) *Number* عدد

عدد (Number) shows whether one is meant or more than one When اسم denotes one thing, it is said to be واحد (singular) When it denotes more than one, it is said to be جمع (plural).

All classical languages such as Arabic, Sanskrit, Latin, Greek have a dual form (تثنيه) Some Arabic nouns of the dual number are used in Persian as کونین (the two worlds) مریقین (two parties).

Rules for the formation of Plurals

GENERAL RULE.

(1) The plural is generally formed by adding ان (for the animate objects) and ها (for the inanimate objects) to the singular in Persian as جاوران (an animal) حادور (men) مردان (a man) مرد (animals) کتابها (a book) کتاب (a thing) چیز (things) چیزها

SPECIAL RULES.

(2.) If the (animate) noun ends in الف

the letter ی is inserted before ان in the plural as دانایان (wise men)

(3.) When nouns ending in های محتملی (the obscure ة) have occasion to add ان, the ة is changed into گ as فرشته (an angel), فرشتگان (angels).

(4.) When such nouns have occasion to add ها, the final ة of the singular disappears if it is های محتملی as پرده (curtain), پردها (curtains) and is retained if it is های ملعوطی as گره (a knot), گرها (knots)

(5) When the singular ends in the imperceptible ة, the plural is sometimes formed by adding ات after changing ة into ح as قلعه (a fort), قلعات (forts), برکه (a village), برگجات (villages)

(6) Sometimes the plural is formed by adding اب to the singular (specially Arabic words) as تصنیفات (compilations), مکانات (houses)

(7.) Some Persian nouns have their plurals formed by adding either ان or ها as درخت (a tree), درختان and درختها (trees), تارو (an aim), تاروها and تاروتان

(aims, تشنه (thirsty), چراغ (lamp), ابرو (eye-brow), چشم (eye), گناه (sin), بت (idol), دیده (eye), are other examples.

The following Arabic plural forms are often met with in the Persian Language.

معدي	جمع	واحد	معدي	جمع	واحد
Singular,	Plural,	Meaning,	Singular,	Plural,	Meaning,
علمان (boys)	علم	اطفال (children)	اطفال	طعم	
علماء (learned men)	عالم	ارمده (times)	ارمده	زمان	
دعاوي (claims)	دعوى	کتاب (books)	کتاب	کتاب	
حواهر (jewels)	جوهر	دولت (wealth)	دولت	دولت	
فصاة (judges)	فامى	ساکن (Residents)	ساکن	ساکن	
رباى (gardens)	روضه	جبال (mountains)	جبال	جبال	
علوم (sciences)	علم	کرام (nobles)	کرام	کرام	
لطائف (puns)	لطفه	تاجان (crowns)	تاجان	تاج	
مضامین (subjects)	مضمون	اعدا (rich men)	اعدا	عدي	

(8) Some nouns have two plurals with different meanings as عرس 1. عرس (bridegrooms) 2 عرايس (brides), خدایان 1 حال (moles on the face)

2 (mob) عوام 1 عام , (maternal uncles) احوال 2
 (houses) دیوب 2. (couplets) اسنات 1 بیت (years) اعوام

(9) Some nouns though plural in form are singular in reality, as دندان (a tooth), چندان (flower-bed), مادیان (a mare), ماکیان (a hen), نامدادان (a morning), بازرگان (a merchant), شنان (a shepherd)

(10) Adjectives used as nouns have (their plurals formed by adding ان to the singular as نکواں—نکوان (the virtuous), خوبان—خوب (fair ones).

Exercise

- (a.) How many parts of speech are there in Persian? Compare them with the English parts of speech. What are the two kinds of اسم? Define them.
- (b) What is the Persian word for number? What are the two numbers? What languages have three numbers? How are plurals formed? Mention six words that form

their plural by adding ان as well as by ها. X Mention six nouns in which (1) the final ة is changed into گ and (2) it is dropped. Some have two plurals with different meanings, illustrate this statement by examples How is the plural of compound nouns formed. Give some Arabic plurals used in Persian Mention three singular nouns that are plural in form. When are adjectives used in plural.

(b) Gender, جنس

There are two sexes مذکیر (masculine) and مؤنث (feminine) The names of males are called مذکر the names of females مؤنث In Persian the lifeless things have no gender

Words applied to both the sexes are said to be of the Common Gender, as, بچه a child, مردی a parent There are three ways of distinguishing Gender

I By a different word

<i>Masculine,</i>	<i>Meaning,</i>	<i>Feminine,</i>	<i>Meaning,</i>
پدر	father	مادر	mother
برادر	brother	خواهر	sister
پسر	son	دختر	daughter
حسر	father-in-law	خوشدامن	mother-in-law
مرد	man	زن	woman
حروس	cock	ماکان	hen
شوهر	husband	روحه یا زن	wife
باگتخدا	bachelor	دوسیره	maid
بادشاه	king	بیگم	queen
اسب	horse	مادان	mare
خداوند	Lord	حائون	lady

II By using *ماده* (female) after nouns as.

Masculine,

گاو bull

Feminine,

گاو ماده cow

معلم	teacher,	معلمه	teacheress
شیر در	lion,	شیر ماده	lioness
کدچسک در	cock sparrow	کدچسک ماده	hen spar- row
سگ در	dog,	سگ ماده	bitch
شتر در	he-camel,	شتر ماده	she-camel
فیل در	he-elephant	فیل ماده	she - ele- phant
سلطان	sultan	سلطانہ	sultana
صدي	boy	صديہ	girl
قاتل	murderer,	قاتلہ	murderess
وارث	heir,	وارثہ	heiress
مصنف	author,	مصنفہ	authoress
ملک	king,	ملکہ	queen
والد	father,	والدہ	mother
<p>راي old man or woman, بيوتہ a widow or widower برادر راي nephew or niece دوستدار a friend, مربوي a patron, &c , are the nouns of the Common Gender.</p>			

Exercises

What is the Persian equivalent for Gender?

How many sexes are there in Persian? Name them? What are the three ways of distinguishing Gender? Give three examples of each. What is the Feminine of گوسعد—صدي—حاکم—ميصير? What Genders are the following? give the Feminines in case of Masculines and vice versa—ماديان—گاو ماده—سگ بر—نواراده—ساحر—مصنف—خير—غزال—رن—شوهر. Give three examples of nouns in the Common Gender

(c) حالت Case

حالت (Case) shows the relation of a noun to another word in a sentence. Persian nouns have three Cases

فاعل (the Nominative), مفعول (the Accusative), مضاف اليه (the Genitive or Possessive).

فاعل signifies the doer of a thing, مفعول denotes the object to which something is done, as in the sentence, موهن لال کتابه خريد (Mohan Lal purchased a book), and سوهن لال مددوقي آرد (Sohan Lal

brought ta box), **لال موهن** and **لال موهن** are فاعل, and **مفعول** and **مفعول** are مفعول

اليه denotes the possessor or owner as **لال موهن** (Sohan Lall's book). Possession is expressed by **اضافه** (connection).

اضافه is a connecting link between two or more nouns, as **لال موهن** (Mohan Lall's pen).

1. It is generally expressed by **ر** added to the **مضاف** (governing noun) as in the above example.

2. When a noun ends in **ه** **محتفي** the **اضافه** is expressed by **ه** as **الله** (God's slave).

3. When a noun ends in **ي** or **ا** the **اضافه** is expressed by **ي** as **پاي ديوار** (the foot of the wall), **روي گل** (the scent of the rose), **قاضئي شهر** (the judge of the city)

4. When two or more nouns are used as **مضاف**, the **اضافه** is given to the last as **اسب و شتر و فيل** (the horse the camel and the elephant of the king).

5. The words صاحب (master) انس (son) and سر (head), &c, when used as مضاف generally omit ر as صاحبدل (a pious man) سرخیل (a chief) This omission is called *فك اضاف* (*Vide Translation exercises No III*)

As a rule مضاف (the governing noun), should always precede مضاف الیه (noun governed), as قلمم (my pen) Sometimes in poetry this order is reversed, and عتسه را is expressed by را as دل نکواهد آب رالال (the mind of a thirsty man is not eager for fresh water) Like the English language the مفعول—فاعل in Persian are alike in form The two cases are known by their position and sense.

The word را is added to a noun, when it is used as مفعول ثانی (in the Dative Case), as موهن لال را کتابی دادم (I have given a book to Mohan Lal.)

Sometimes the particle به is prefixed to a noun in the Dative Case, when را is used as the sign of

the Accusative Case as, آں فلم را نموهن لال دادم (I gave that pen to Mohan Lall)

The Vocative Case *مدادی* is generally expressed by using *ای* (O) *ایها*—Oh *ایها* before a noun as, *ایها الناس* (O people), *یا خدا* (O man), *یا خدایا* (Oh God), or by affixing *الف* to the noun as *بزرگا سررگی دها* (O Lord giver of greatness, I am helpless)

The Ablative and Locative Cases are expressed by means of *ار* and *در* respectively as *در کالج ار* (In the college I took this book from a student) According to the Persian Grammar *در* (in) and *ار* (from) are *حرف جار* (Preposition) and the nouns following them are *محرور* (governed) or *در* may be called *حرف ظرف* and *مظروف*—کالج

Declension.

واحد Singular,	جمع Flural,
پسر Nom. فاعلی son	پسران sons
پسر را Obj. مفعولی son	پسران را sons

Gen. ۲۷:۲۰ The cap of a son } The cap of sons. (کلاه) پسران

Exercises.

What is **حالت** ? What does **حالت فاعلي** express ? What do **حالت مفعولي** and **حالت اصامي** denote ? Distinguish between **مضاف** and **مضاف اليه**. Define **اصوات**. What are the signs of **اصوات** ? When two or more nouns are used as **مضاف** which of them is followed by **اصوات** ? If nouns end in **حروف علت** how is **اضامه** expressed ? Exemplify **حالت فاعلي** and **حالت مفعولي** in four different sentences. Use the following words in **حالات اصامي** **طفل** (a child), **گل** (a flower), **اسب** (a horse), **فيل** (an elephant), **سگ** (a dog), **کتاب** (a book), **کارد** (a knife), **مردمان** (men), **پسران** (sons) and **ماه** (the moon) What is the Vocative Case called in Persian ? give three examples Decline **عمو** (uncle), **موش** (a rat), **کhan** (a house), and **گوساله** (a calf)

Mention the Number, Gender, and Case of the nouns in the following sentences

چیز در جهان پیدا نمیشود که آتش نیست بداند—ریبا
 خادم به برادرش خصومت میدارد—مسجد میروند—سوهن
 را دیدم که کتابش در دید-طالب علم و آرام طلب هر دو جمع نمیشود
 آدمی را آدمیت لازم است—فاصله لکنو از میض آباد
 چهل کوه است—ای طفل بیادنگو—درجه استاد اروالدین
 کمتر نیست—مشکلی نیست که آسان نسود—دلم بددا
 دستم بدعا*

(II) *Adjective* مفت

Persian Adjectives are indeclinable and in construction they follow the substantives which they qualify. The nouns qualified by مفت are called موصوف which like مضاف are followed by اضافت. The rules of the use of اضافت already given hold good as well in the case of موصوف also.

مفت may be divided into three kinds.

1 صفت کثیفیت (Adjectives of Quality) as
سیاه (black) نیک (virtuous).

2. صفت کمیت or اعداد (Adjectives of Quantity) as همه (all) چهار (four).

3 اسم اشاره (Demonstrative Adjectives) as
این (this) and آن (that)

1 Adjectives of Quality.

All صفت have three degrees of comparison

1. تفصیل بعضی (Positive) 2. تفصیل بعض (Comparative.) 3 تفصیل کل (Superlative)

تفصیل بعضی expresses the simple quality as
نیک (good), بد (bad), تفصیل بعض a higher or
lower degree of quality, as نیک تر (more virtuous),
بدتر (worse), and تفصیل کل the highest or lowest
degree, as نیک ترین (most virtuous), بدترین (worst)

The تفصیل بعض is used when two objects are
compared It is followed by ار which expresses
the idea of the English word 'than' as سوهی ار
موهن بدتر است (Mohan is worse than Sohan).

تَعْصِيلِ کل is used when more than two objects are compared as, *مُوْهَنْ دَدِ تَرِيْنِ هَمَّهٗ طَالِبِ عِلْمَانِ اسْتِ* (Mohan is the worst of all the students) It must always have the *اصوات* and be followed by a noun in the plural number.

The Arabic trilateral Adjectives form the Comparative by Prefixing *الف* to the trilateral root as *اَكْدَر* (older), *اَصْعَر* (younger). The superlative degree is formed by prefixing *ال* to the comparative as *الاكدر* (the oldest or greatest)

In some cases the Arabic Adjectives of the Comparative degree are considered as Positive in Persian and have their Comparatives formed by adding *تر*, as *اَدْنٰی تر* (lower), *اَوَّلٰی تر* (higher). The Positive form *به* is often used as Comparative, as *دروغِ مصلحت آمیز بهٗ اَرِ راستیِ فتنهٗ انگیز* (Falsehood mixed with godness is better than truth that produces mischief.)

2 Adjectives of Quantity

اعداد (Adjectives of Quantity or Numeral

Adjectives) refer to number. They are divided into **داتی** (Cardinal) and **معانی** (Ordinal).

(1) **اعداد داتی** denotes the idea of how many as **چهار** (four).

(2) **اعداد معانی** denotes position in order, as **چهارم** (fourth).

Cardinal Adjective.

یک	One
دو	Two
سه	Three
چهار	Four
پنج	Five
شش	Six
هفت	Seven
هشت	Eight
نه	Nine
ده	Ten
یازده	Eleven
دوازده	Twelve

Ordinal Adjective

یکم	First
دوم	Second
سوم	Third
چهارم	Fourth
پنجم	Fifth
ششم	Sixth
هفتم	Seventh
هشتم	Eighth
نهم	Ninth
دهم	Tenth
یازدهم	Eleventh
دوازدهم	Twelfth

سیزده	Thirteen	سیزدهم	Thirteenth
چهارده	Fourteen	چهاردهم	Fourteenth
پانزده	Fifteen	پانزدهم	Fifteenth
شانزده	Sixteen	شانزدهم	Sixteenth
هفده	Seventeen	هفدهم	Seventeenth
هجده	Eighteen	هجدهم	Eighteenth
نوزده	Nineteen	نوزدهم	Nineteenth
بیست	Twenty	بیستم	Twentieth
بیست و یک	Twenty-one	بیست و یکم	Twenty-first
بیست و دو	Twenty-two	بیست و دوم	Twenty-second
بیست و سه	Twenty-three	بیست و سوم	Twenty-third
بیست و چهار	Twenty-four	بیست و چهارم	Twenty-fourth
بیست و پنج	Twenty-five	بیست و پنجم	Twenty-fifth
بیست و شش	Twenty-six	بیست و ششم	Twenty-sixth
بیست و هفت	Twenty-seven	بیست و هفتم	Twenty-seventh
بیست و هشت	Twenty-eight	بیست و هشتم	Twenty-eighth

Twenty-nine } ست و نود	Twenty-ninth ست و نهم
Thuty سی	Thirtieth سی ام
Forty چهل	Fortieth چهل ام
Fifty پنجاه	Fiftieth پنجاهم
Sixty شصت	Sixtieth شصتم
Seventy هفتاد	Seventieth هفتادم
Eighty هشتاد	Eightieth هشتادم
Ninety نود	Ninetieth نودم
Hundred صد	Hundredth صدم

A B — It is quite evident that the ordinal number is formed by affixing م to the cardinal number and giving صم to the last letter.

3 اسم اشاره *Demonstrative Adjective*

اسم اشاره (*Demonstrative Adjective*) is applied to a person or thing near at hand, as این کتاب (this book) and این مرد (this man), or to a person or thing at a distance as آن کتاب (that book) and آن مرد (that man) is called اسم اشاره مرد. When اسم اشاره بعید—آن and اسم اشاره فرد are applied to persons, their plural forms

are اینان (these) and آنان (those), and when to things their plurals are اینها (these) and آنها (those). It is a peculiarity of the Persian language that when a Noun whether Singular or Plural is preceded by اسم اشاره the latter is always in the Singular form. این (this woman), اینها (these women), likewise آن (that man), آنها (those men.) The plural forms اینها and آنها are never followed by Nouns because they themselves become Nouns. اینها عالم اند و آنها جاهل (these are learned and those are ignorant). The Noun coming after the اسم اشاره is called مسما (the Noun demonstrated). The Indefinite Article *a* or *an* is expressed in Persian by *as* *as* *as* (a man) or *as* *as* (a word), *as* (an owl), while the Definite Article *the* by *as* *as* (that man.)

Exercises.

What are the three classes of صفت What is its position in a sentence? What are the degrees of

comparison in the Persian language and how are they formed? What does *تعصیل بعسی* express? also the *تعصیل بعص* and *تعصیل کل*? When is *تعصیل بعص* used, and when *تعصیل کل*? What word expresses the idea of *than* in Persian? What Positive form always expresses the idea of Comparative? What are the names of the Cardinal and Ordinal numbers in Persian? What do they denote? How are the Ordinal numbers formed? Give the Persian equivalent for 7th, 8th, 30th, 3rd, 5th, 100th. [Name the *أسماء إشارة*.] Give the double forms of their plurals and also mention why they admit of these double forms. What is the peculiarity of the Persian language in the use of *إسم إشارة* with other Nouns? How are the Arabic Comparative forms used in Persian?

(3) *ضمائر Pronouns*

The *ضمیر* is a word used in place of a noun. The principal classes of *ضمائر* are (α) *إسم ضمیر* (Perso-

nal Pronouns) (b) اسم مستترک (Reflexive Pronouns)
 (c) اسم استعهام (Interrogative Pronouns) (d) اسم
 موصول (Relative Pronouns.)

(a) اسم ضمير *Personal Pronoun*.

ضمائر are used for nouns in different persons. Like English there are three persons in Persian. متکلم (First Person) denotes the person speaking ; مخاطب or حاضر (Second Person) denotes the person spoken to ; and غایب (Third Person) denotes the person or thing spoken of.

ایشان (he), او (ye), شما (thou), ما (we), من (I) are ضمائر they are divided into منفصل (Isolated) and متصل (Affixed). ضمائر متصل are sub-divided into بارز (expressed) and مستتر (understood) : بارز is گفتم in م : مستتر (understood) in گفت and او (understood) in گفت.

ضمير منفصل is that which can be used without the help of a word as من (I) ضمير متصل can only be used in connection with some word, as دادم in من (I gave.)

The declension of ضمير منفصل

واحد SINGULAR

Nominative 'فاعلي

متكلم	First	من	I
مخاطب	Second,	تو	Thou
عائف	Third	او	He

Objective معنوي

متكلم	First	مرا	Me
مخاطب	Second	ترا	Thee
عائف	Third	اورا	Him

Possessive اِصاى

متكلم	First	كتاب من	My book
مخاطب	Second	كتاب تو	Thy book
عائف	Third	كتاب او	His book

جمع Plural

Nominative. فاعلي

متكلم	First	ما	or	مايان	We
-------	-------	----	----	-------	----

مخاطب Second	شما	or	شمايان	You or ye
غائب Third			ايسان	They

مفعولي Objective.

متكلم First	مارا	or	مايان را	To us.
مخاطب Second	شمارا	or	شمايان را	To you.
غائب Third			ايسان را	To them.

افعالی Possessive.

متكلم First	مايان	or	ما كتاب	Our book
مخاطب Second	شمايان	or	شما كتاب	Your book.
غائب Third			ايسان كتاب	Their book.

N. B.—It is quite evident from the above table that there is no distinction of form as regards Gender like English, between Pronouns of the First and Second Persons. ت and ي (for the First Person Singular) and ش (for the second) and ش (for the third) are connected; as دلم (my heart), سرت (thy head), ميخواني (thou readest) and دستش (his hand),

both for males and females, The word خود is sometimes added to the Nominative Case to render it emphatic; as من خود رفتم (I went myself). When in the Nominative and Possessive Cases used in a sentence, the reference is to the one and the same Person, the Possessive is changed into Reflexive من کتاب خود میخوانم or خودِ من کتاب میخوانم as خودِ من (I read my book) This sentence originally stood thus—تو کتاب من میخوانی, like-wise تو کتاب تو میخوانی was originally تو کتاب خود میخوانی Thou readeest thy book.

(c) اسم استفهام *Interrogative Pronoun*

The اسم استفهام is used in asking a question کیست که د, and کدام (who) relates to person as کیست که د, (who) is the man that stands at the door) چه refers to things as چه (what is that thing which thou art gazing at) The word چند (which signifies "how many" is applied to both persons and inanimate things as

چند کس در آن مجلس بودند (how many men were present in that assembly) ?
 چند کتاب روز مره میخوانی (how many books do you read every day).

(d) اسم موصول *Relative Pronoun.*

The اسم موصول is that word which without the use of a sentence called جمله cannot be either فاعل (Nominative), محذو (Subject), مفعول (Objective), or مفعول (Objective), as هر که آمد عمارت نو ساخت (He who came, built a new house), هر که عالم است (He who is learned, is respectable) مفعول (Objective) and هر که and هر آنکه are used for persons and هر آنچه for things.

GENERAL RULE — Every اسم نكرة (Common Noun) may be converted into اسم موصول by affixing يکه to it, as طعلیکه در فیصر باغ دیروز دیده بودم باره نظر آمد (The boy whom I had seen yesterday in the فیصر باغ again came in view) The sentence که در فیصر باغ دیده بودم (The boy whom I had seen yesterday in the فیصر باغ) is called جمله (explanatory sentence).

Exercises,

Define اسماء مشترک, Name them and give their uses. What are اسماء استعہام and how are they used? Define اسم موصول and give the general rule of its formation. Illustrate your answers with examples.

IV. فعل Verb.

The فعل is a word which declares something, as موهن سبق خود میخواند (Mohan reads his lesson). That which is spoken of is called فاعل (the Subject of the Verb) and that to which something is done is called مفعول (Object)

1. افعال (Verbs) are divided into لازم (Intransitive), as او میروند (he goes), and متعدی (Transitive), as آدمک نامه میخواند (the man writes a letter). A Verb in the Infinitive Mood always ends in دن or تن; as آمدن (to come) and رفتن (to go)

فعل لازم (Intransitive) denotes an action that

does not go beyond its **فاعل**. **A. متعدي** (Transitive) signifies that action which passes from the **فاعل** to the **مفعول**, as in the above examples

2 **افعال** are divided into **معروف** (Active Voice) and **مجهول** (Passive Voice). The **فعل معروف** denotes that the subject of the Verb acts, as **موهن اسب خود را فروخت** (Mohan disposed of his horse). **فعل مجهول** denotes that the Subject of the Verb is acted upon, as **آن اسب فروخته شده است** (the horse has been disposed of). One of the eleven letters **و-ن-م-ف-ش-س-ر-ر-ح-ا** always precedes **دن** or **تی** the sign of **مصدر** (Infinitive)

صورت Mood.

صورت (Mood) shows the manner of an action,

1. **صورت بنادیه** (Indicative Mood) simply declares a thing, as **او میخواند** (he reads)

2 **صورت امریه** (Imperative Mood) commands or entreats, as **بخوان** (read), **مرا معاف دارید** (excuse me)

3. صورت شرطیه (Conditional) states a thing conditionally as اگر او می آید من هم خواهم رفت (If he comes I will go)

4. صورت مصدریه (Infinitive) simply names the action and is not limited by Number and Person as خفتن (to sleep)

N. B.—Properly speaking the names of Moods are unknown to the Persians, who blend them with the Tenses. The Potential Mood expressed by the aid of the Auxiliary Verb می‌توانم خواند, as می‌توانم خواند (I can read).

Exercises.

What is a verb? What are the two classifications of it in Persian? What letters always precede the sign of Infinitive? What is تن and دن? How many moods are there in Persian? How are they generally used?

زمانه, Tense

The زمانه, is a change in a Verb to express

time In every language there are three principal divisions of time--ماضي (Past), حال (Present), and مستقبل (Future).

The ماضي is divided by the Persian Grammarians into 1. ماضي مطلق (Simple Past). 2 ماضي فرب (Present perfect) 3 ماضي بعيد (Past perfect) 4 ماضي استمراري (Imperfect) 5 ماضي احتمالي (Dubious) and 6 ماضي تمناي (Optative)

Besides the forms of the Verbs already given there are مصارع (Aorist) that has the idea of both the present and future times , امر (Imperative), نهی (Prohibitive) and مستقبل (Future).

Rules for the formation of Tenses.

1 The ماضي مطلق of واحد عايب is formed by dropping the last letter ن of مصدر , as from کردن (he did) ; جمع عايب is formed by affixing د to the واحد عايب as کردند (they did) , واحد متکلم by م as کردم (I did) , and جمع متکلم by نم as کردیم (we did),

2. The ماضي قريب (Present Perfect) is formed by affixing است followed by ماضي مطلق; as کرده است (he has done).

3. The ماضي بعيد (Past Perfect) is formed by changing است of the ماضي قريب into بود; as کرده بود (he had done).

4. The ماضي احتمالي (Dubious) is formed by changing است of the ماضي قريب into باشد; as کرده باشد (he might have done).

5. The ماضي استمراري (Imperfect) is formed by prefixing می to the ماضي مطلق; as میکرد (he was doing).

6. The ماضي تمنائي (Optative) is formed by (affixing مایم محمول to the ماضي مطلق; as کرده مایم (I wish he did).

It has already been mentioned that the sign of the مصدر is either در or تن with the exception of آستن (which means pregnant) preceded by any one of the eleven letters grouped thus; شرم از سخن ز (my honor is on account of his words).

Following are the rules given for ascertaining the امر (Imperative).

I. Infinitives in **ادن** and **یدن** reject these endings for the امر, as **فرستادن** (to send,) **فرست** (send thou) **پرسیدن** (to ask,) **پرس** (ask thou) A superfluous **نه** is generally prefixed to it, as **نگو** (say,) **ببین** (behold)

Exceptions—**دادن** (to give,) **چیدن**—**ده** (to collect,) **ردن**—**آ** (to strike,) **آمدن**—**بین** (to see) **دیدن**—**چین** (to prepare,) **آمادن**—**ستان** (to sieze,) **ستادن**—**رن** (to bring forth,) **آدن**—**آما** (to open,) **کسادن**—**را** (to create,) **آفریدن** (to hear,) **شنیدن**—**آفرین** (to choose,) **گزین**

II. Infinitives in **دن** reject this termination and substitute **آ** or **آی** for the Imperative, as **ستودن** (to praise,) **ستا** or **ستای**

Exceptions—**بودن** (to be) **بو** or **باش** (to become,) **درویدن**—**درو** (to neigh) **درویدن**—**درو** (to reap,) **درودن**—**درو** (to slumber) **عمودن**—**شدو** (to hear) **شنودن**

III Infinitives in **دن** preceded by **ر** or **ن** reject

the termination *دن* for the *امر*; as *پروردن* (to cherish)
کس (to dig) *کندن*—*پرور*

Exceptions—*آوردن* (to bring), *آر* or *آور*—*نردن* (to bear)
آزردن—*مید* (to die) *مردن*—*کن* (to do) *کردن*—*بر* (to vex)
سپردن—*افسار* (to press) *افسردن*—*آرار* (to entrust)
سمار (to reckon) *شمردن*—*سپار*

IV. Infinitives in *تن* preceded by *ح* reject *ان*
 and change *ح* into *ر* for the *امر*; as *ندار* (to throw) *نداختن*

Exceptions—*دروختن*—*شداس* (to know) *شناختن*—*فروش* (to sell)
سجیدن—*گسل* (to break) *گسیختن*—*سدم* (to weigh)

V. Infinitives in *تن* preceded by *س* reject both
 the *تن* and *س* for the *امر*, as *ریستن* (to live) *ری*.

Exceptions—*چستن*—*بند* (to bind) *بستن*—*خواستن* (to wish)
خواستن—*خیر* (to rise) *حاستن*—*جو* (to leap)
جستن—*بیود* (to mix or join) *بیوستن*—*شستن*
روی (to grow) *رستن*—*ره* (to escape) *رستن*—*ج*
کاستن—*شکن* (to break) *سکستن*—*سوی* (to wash)
نشستن (to sit) *گسل* (to break) *گسیختن*—*کا* (to diminish)
نشان (to cause to sit) *نسادن*—*نشستن*

VI Infinitives in **ن** preceded by **ش** reject **ن** and change **ش** into **ر**, as **داشتن** (to have) **دار** **داشتن** (to sow) **کار**

Exceptions—**نوشتن**—**گرد** (to become) **گستن** (to write) **امراستن**—**هل** (to exalt) **هستن**—**دوئس** (to quit) **کس** (to kill) **کستن**—**کار** (to sow) **کستن**—**اورار**

VII Infinitives in **ن** preceded by **ف** generally reject **ن** and change **ف** into **ب** for **امر**, as **بافتن** (to shine) **تاند** but in some verbs the **ف** remains unchanged, as **بافتن** (to weave) **باف**

Exceptions—**رفتن**—**حسب** (to sleep) **حفتن** (to go) **گوی** or **گو** (to say) **گفتن**—**گیر** (to take) **گرفتن**—**رو** (to bore or string) **سعتن**—**بدیر** (to accept) **بدیرفتن** (to hear) **شدعتن**—**شگفت** (to blow) **سگفتن**—**سعت** **کار** (to dig) **کافتن**

The **پهی** is formed by prefixing **م** to the **امر**; as **مپرس** (do not ask)

Exercises

What are the three Tenses in Persian? Into

how many kinds is the ماضی divided ? Give the rules for the formation of each of them, and give also two examples of each. Relate the seven rules for the formation of امر, and give examples of each ; and also mention at least four exceptions to every rule. How is the نهی formed ? Give the امر of the following Verbs).

دستستن — امر وختن — مروختن — رستن — رستن — گفتن — دیدن
دادن — and — برخاستن

Verb (continued)

مضارع — AORIST

The مضارع (Aorist) is formed by affixing د to the امر, and giving the حرکت of ر, to the last letter of the امر; as کند — کن (he may do). It gives the idea of both حال (Present Tense) and مستقبل (Future Tense)

حال Present Tense.

The حال (Present Tense) is formed by pre-

fixing می or هي to the مضارع ; as مىکند (he does)
 گوید هي (he says)

مستقبل *Future Tense*

The مستقبل (Future) is formed by using the various forms of the Verb خواستی (to wish) before the ماضی مطلق, as خواهد کرد (he will do), خواهم کرد (I will do) In مستقبل the principal Verb remains the same, while the auxiliary Verb خواهد undergoes changes to indicate a variety of Persons and Numbers, as خواهی کرد (I will do), (Thou wilt do), خواهند کرد (they will do) and so on

Exercises

How is مضارع formed? What time does it indicate? Give the مضارع of the following — مصادر —

ردن — شدن — دیدن — تافتن — کاستن — آهیختن — گسیختن
 دیدن — شنیدن — ریختن — چیدن — How is حال formed?
 give examples What is the Persian name for

Future Tense, and how is it indicated? Conjugate all the Numbers and Persons of the مصدر خواستن in the Future Tense.

1. بحسب فعل معروف (*Active Voice*).

Conjugation of the مصدر کردن (*Verb to do*) in all its forms

I ماضی *Past Tense*.

1 ماضی مطلق (*Preterite or Indefinite Past*).

واحد *Singular*.

(1.) متکلم	کردم	I did
(2.) مخاطب	کردی	Thou didst
(3.) غائب	کرد	He did

جمع *Plural*.

(1.) متکلم	کردیم	We did
(2.) مخاطب	کردید	You did
(3.) غائب	کردند	They did

2 ماضی قریب *Perfect Tense.*

واحد *Singular.*

- | | | | |
|------|-------|----------|----------------|
| (1.) | متکلم | کرده ام | I have done |
| (2.) | محاطب | کرده ای | Thou hast done |
| (3.) | غائب | کرده است | He has done |

جمع *Plural.*

- | | | | |
|------|-------|----------|----------------|
| (1.) | متکلم | کرده ایم | We have done |
| (2.) | محاطب | کرده اید | You have done |
| (3.) | غائب | کرده اند | They have done |

3 ماضی بعید *Past Perfect.*

واحد *Singular.*

- | | | | |
|------|-------|-----------|-----------------|
| (1.) | متکلم | کرده بودم | I had done |
| (2.) | محاطب | کرده بودی | Thou hadst done |
| (3.) | غائب | کرده بود | He had done |

جمع *Plural.*

- | | | | |
|------|-------|------------|-------------|
| (1.) | متکلم | کرده بودیم | We had done |
|------|-------|------------|-------------|

- (2) مخاطب کرده بودید You had done
 (3) غائب کرده بودند They had done

4 ما صي باتمام *Imperfect*

واحد *Singular*

- (1.) متکلم مي کردم I was doing
 (2.) مخاطب مي کردی Thou wast doing
 (3) غائب مي کرد He was doing

جمع *Plural*

- (1.) متکلم مي کردیم We were doing
 (2) مخاطب مي کردید You were doing
 (3) غائب مي کردند They were doing

5 ماضي احتمالي *Dubious*

واحد *Singular*.

- (1.) متکلم کرده باشم I might have done

(2.) مخاطب کرده باشی {Thou mightest have
done

(3) عائب کرده باشد He might have done

جمع *Plural*

(1) متکلم کرده باشیم We might have done

(2) مخاطب کرده باشید You might have done

(3) عائب کرده باشند They might have done

6 ماضی تمناوی *Optative*.

واحد متکلم کردم I wish I did

واحد عائب کردی I wish he did

جمع عائب کردند I wish they did

N B --It admits of the above three forms only

II مضارع *Aorist*

واحد *Singular*

(1) متکلم کنم I may do

(2) مخاطب کنی Thou mayst do

(3) عائب کند He may do

جمع *Plural.*

- | | | | |
|-----|-------|------|-------------|
| (1) | متکلم | کنیم | We may do |
| (2) | مخاطب | کنید | You may do |
| (3) | غائب | کنند | They may do |

III. مستقبل *Future.*واحد *Singular*

- | | | | |
|------|-------|-----------|--------------|
| 1) | متکلم | خواهم کرد | I will do |
| (2) | مخاطب | خواهی کرد | Thou wilt do |
| (3.) | غائب | خواهد کرد | He will do |

جمع *Plural.*

- | | | | |
|------|-------|------------|--------------|
| (1) | متکلم | خواهیم کرد | We will do |
| (2) | مخاطب | خواهید کرد | You will do |
| (3.) | غائب | خواهند کرد | They will do |

IV حال *Present.*واحد *Singular.*

- | | | | |
|------|-------|------|------|
| (1.) | متکلم | مینم | I do |
|------|-------|------|------|

(2) مخاطب	میکنی	Thou dost
(3) عائذ	میکند	He does
	جمع	<i>Plural</i>
(1) مدللکم	میکنیم	We do
(2) مخاطب	میکنید	You do
(3) عائذ	نکند	They do

V امر *Imperative*

A امر مطلق

واحد *Singular*

(2) مخاطب	کن	Do you
-----------	----	--------

جمع *Plural*

(2) مخاطب	میکنید	Do ye
-----------	--------	-------

B امر درامی *Progressive*

واحد *Singular*

(2) مخاطب	کرده می‌دش	or	میکن	Go on doing
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جمع *Plural*,

- (2) می کنید or کرده میباشید مخاطب Go on doing
N B.—In the First and Second Persons the Imperative is expressed by using باید که before the مضارع forms

امر مطلق *Simple Imperative*واحد *Singular*.

- (1) متکلم باید که بکنم Let me do
 (2) غائب باید که بکند Let him do

جمع *Plural*.

- (1.) متکلم باید که بکنیم Let us do
 (2) غائب باید که بکنند Let them do

امر دوامی *Progressive Imperative*واحد *Singular*.

- (1) متکلم { باید که کرده می } Let me go on (doing)
 { باشم یا بکنم }

- (2) باید که کرده مخاطب } Let him go on (doing)
 باید که نکند or میداند

جمع *Plural*

- (1) باید که کرده میباشیم متکلم } Let us go on (doing)
 باید که نکنم or

- (2) باید که کرده مخاطب } Let them go on (doing)
 باید که نکنند or میباشید

نهی *Prohibitive*

واحد *Singular*

- (1) باید که نکنم متکلم Let me not do
 (2) باید که نکن مخاطب Do not do (you)
 (3) باید که نکند عائب Let him not do

جمع *Plural*

- (1) باید که نکنیم متکلم Let us not do
 (2) باید که نکنید مخاطب Do not do (ye)
 (3) باید که نکنند عائب Let them not do

نصب فعل مجهول *Passive Voice*

Is regularly formed by prefixing
 اسم معقول (Past Participle) to the various Tenses
 of the Verb شدن

The **امعال ناقصه** or **مقتضب** (Defective Verbs) are
آحتن (to be worthy of,) **شاستن** (to be fit,) **نایستن**
 (to draw,) **سروشتن** (to create,) and **هست** (to exist.)

The **اسم فاعل** (Nomina Agentis) is formed
 from the **امر** by affixing **نده**; as **گوینده** (a speaker)
 from **گوي**. In some cases it is formed by affixing
الف to the **امر**, as **دانا** (one who knows,) **بيندا** (one
 who sees). The above are called **اسم فاعل قياسي**
 to distinguish them from **اسم فاعل سماعي** which are
 formed by affixing the terminations **گر-گار-دان**
 etc, to the Noun, as **زرگر** (goldsmith,) **خداوردگار**
 (master,) **باغبان** (gardener)

The **اسم معقول** (Nomina Patientis) is formed
 by affixing **ه** to the **ماضي مطلق**, as **دوشده** (written),
 from **گدشت** (past) from **نوشت**

The **اسم حالیه** (the Noun of condition) is
 formed by adding **ان** to the **امر**, as **دالان** (weeping)
 from **حدد** (laughing) from **خندان**, **نال**

The **اسم الیه** (the Noun of instrument) is formed
 by a Noun and the Imperative, as **چاروب** (a fan), **دادکس**

(a broom, *فلم تراش* (a pen-knife) , or by affixing *ز* to *امز* , as *کوزه* , (that which beats) and *استرزه* (a razor) .

The *اسم ظرف* is expressed in Persian by using *را*—*ز*—*کده*—*لا*—*ستان* &c , after Nouns, as *گلستان* (a garden,) *آتشکده* (a fire temple)

N. B.—The Arabic forms of *اسم مفعول*—*اسم فاعل* *اسم* and *اسم ظرف* are frequently used in Persian, as *حاکم* (a governor,) *کاتب* (a writer,) *مفتاح* (accepted,) *مدطور* (wounded,) *مکس* (a key,) *مقراض* (a pan of scissors,) *مجلس* (an assembly,) *معدن* (a mine).

صیغه (which literally means a crucible) is the term used for Mood, Tense, etc , etc:

مصدر (which literally means a source) is the term for the Verb in the Infinitive Mood

There are two kinds of *مصدر* —

(1) *اصلي* (original), as *دادن* (to give), *دیدن* (to see)

(2) *عربی* (Persianised), as *فهمیدن* (to understand,) and *طلبیدن* (to invite) from Arabic words *فهم* and *طلب* respectively

Exercises.

Conjugate مصدر آوردن in all its forms, and both as اسم فاعل and فعل مجهول. Define اسم فاعل and اسم مفعول. Distinguish between اسم فاعل and اسم مفعول as well as between فعل مفعول and فعل فاعل. How are the اسم حالیه and اسم الیه formed? Enumerate the افعال ناقصه and افعال معارن. What does صیغه mean literally as well as technically? Distinguish between مصدر اصلي—اسم فاعل سماعي—اسم فاعل فياسي and مصدر جمعي; give an example in each case.

Verb (continued).

The Verb هست is used under the form of a Preterite, but with the sense of Present Tense,

as ماضي

واحد Singular

- | | | |
|------------|------|----------|
| (1.) متکلم | هستم | I am |
| (2.) مخاطب | هستی | Thou art |
| (3.) غائب | هست | He is |

جمع *Plural*.

- (1) متکلم هاستیم We are
 (2) مخاطب هستید You are
 (3) عايب هستند They are

Such forms as شنیده‌ستم (I have heard), and in (Thou hast seen), are formed by affixing the Auxiliary Verb to the Preterite ماضی and frequently used in Persian

RULE

The فعل لازم (Intransitive) may be turned into فعل متعدی (Transitive) and the فعل متعدی into (causal) متعدی بالواسطه; by affixing آیدن to the 2nd Person Singular of Imperative, as from نشستن (To make one sit), from دهانیدن (To cause to give) and so on

RULE

Every فعل مثبت (Affirmative) may be turned

into منفي (Negative) by prefixing the Particle نه (not) to it; as from نکرد (he did not do)

There is a great difference between نفي (Negative) and نهی (Prohibitive).

The نفي simply denotes negation and every form of the Verb can be rendered منفي with the exception of the امر (Imperative); while نهی denotes negation with a command and only the امر can be rendered نهی

IMPORTANT RULES

1. The Particle (به زاید) i. e. با superfluous which frequently comes before every form of the Verb, is always مكمور, except when the first letter of the امر has ضمه and in that case به is مضموم, as رفت went and مكن (do)

2. When the Particles نفي-با زاید and نون نفي are prefixed to a Verb beginning with میم-نهی are prefixed to a Verb beginning with الف that الف is changed into ي as.

From انداخت — پیداخت (He did not throw)

„ „ — پیداخت (He threw)

„ „ — میندار (Do not throw)

3 Also when a Verb begins with **الف** **ممدوده** (which is equal to two **الف**), one of them will be changed into **ی** and the other retained, as from **نیار** (bring); **میار** (don't bring); **نیارد** (he brought)

Exercises

What is the peculiarity about the use of the Auxilliary **ستم**? Explain the terminations **ستی** **ستم** of **سیدیستم** (I have heard) **سنیدیستی** (Thou hast heard).

How is the **مفعول لزم** changed into **مفعول متعدی** and **مفعول متعدی** into **مفعول بالواسطه**? Give 5 examples of each. Distinguish between **نهی** and **نهی**. How is the **حکمت** of the superfluons Particle **یا** distinguished? What changes does the Verb undergo when the Particles **یا** or **نهی** is prefixed to it? Mention the Negative and the Prohibitive forms of the following - - -

and the Causal forms of دیدن — گسیختن — گذاشتن — انداختن .
حوردن — دشستن — دمیدن — رسیدن .

ظروف Adverbs.

The ظرف as a word which qualifies a Verb as رود (go soon.)

The Persian Adverbs are formed thus.

I. اسماء (Substantive) with or without a حرف (Preposition,) as شب (any time) شب (night) , در بهان (secretly) , بخوبی (perfectly) .

II. صفت (Adjectives of the positive degree,) as خوب (well,) سخت (severely) (In fact all Adjectives may be used Adverbially)

III. حرف استعها (Interrogative Pronouns) with اسماء (Substantives), as اینجا (here) , کجا (where) , کدام طرف (in what direction) .

IV. Some Arabic Nouns in the Accusative Case , as حالا (presently) , مقصدا (purposely)

The ظرف (Adverbs) are divided into four classes:

a. ظرف مکان (Adverb of Place), (thence) اراجا, (whence) ارکجا, (thither) آسو, (hither) اینسو, or درون, (without) بیرون or بیرون; (within) اندرون, (under) فرو or فرو, (where-soever) هر کجاکه or هرحا که, (upon, above) بالا, (somewhere) بیج جا

b. ظرف زمان (Adverb of Time), (morning) سحرگاه, (yesterday) دیروز, (evening) شامگاه, (to-morrow) فردا, (last night) دیسب or دوش, (before) همدانم, (then) اندکاه, (now) اکنون, (after) پس, (instantly) هرگز, (always) مدام—دایما—همیشه, (afterwards) بعداران, (yet) هنوز

c. (once) بار—یکبار (Adverb of Number), (another time) بار دیگر, (twice) دوباره (again), (some times) گاه گاه, (several times) چندبار, (thrice) بارها, (also) نیز—هم, (many times) بارها, (very often) بسیار

d. (when) کو (Adverb of Interrogation), (how) چگونگی—چون, (why) چرا, (when) کی, (how many) چقدر

N B.-- Arabic Adverbs are also used in Persian, *لكن* — اما (at length), *املا* (never), *ايضا* (but); *عقريب* (near); *بعيد* (far off), *على الخصوص* (welcome); *على* (particularly) *خصوصا* (especially); *البتة* (verily); *سابقا* (formerly); *في الواقع* (in fact); *دائما* (ever); *في* *الحكمة* (at last).

Exercises.

What is the Persian term for an Adverb? Into how many classes are the *ظروف* divided? What are *ظروف زمان*? What are *ظروف مكان*? Make six sentences with Arabic Adverbs. Make three sentences each with an Adverb of *استعظام*

حروف جار Prepositions

The *حرف جار* shows the relation of Nouns and Pronouns to certain words, as *آگرہ تا دہلی* (I travelled from Delhi to Agra)

List of حروف جار Prepositions.

ار (from), با (with), بر or اور (upon), بے (without),
 تا (up to), در (in), حر (except), زیر (beneath), برای
 (for), سوی (towards), بجائے (instead of), درمیان
 or مابین (between), بعد (after), بغیر (without),
 سوا (besides)

The rest of the Prepositions are, strictly speaking اسم صفت having one of the above-mentioned حروف جار expressed or understood. In some cases the اسم is followed by اضافت, as زیر درخت (under the tree), بالائے کوہ (on the mountain), نزدیک مدرسه (near the school), بیس تو (before thee), پس ان (after that)

Exercises

What is the حروف جار? What is معرور? What حروف جار are followed by اضافت? Compose four sentences using the حروف جار followed by ار. Make three sentences each with حروف جار ending in ی

Name the *حروف جار* and *محرور* in the following sentences.

پرس مئیکوف ار اعیان دولت روس است-صبح
 رود روحاسته بدربا نگاه کردم-در فیضرباع آتشباری شد-به
 کستی بحاری خود بستتم-بعد از بهار اسپ ها را دواندند
 نائب السلطنت در رکاب بودند-اسپ را ریتر دیوار قلعه
 دیدم

Conjunctions حروف عطف

حروف عطف are also few in Persian. Many compound expressions are used as *Conjunctions*

List of حروف عطف Conjunctions

a پس (even), که (that), بلکه (but), اگر (if), و (and), نیز (also), یا (or), دیگر (other), پس (after), چون (whenas)

b حالانکه (whereas in spite of), هرچند (although), بعد از آنکه (after that); *پس* or *قبل ازین* (before that), *بعد* (after-wards)

Interjections. حرف ددا و دده

حرف ددا is used to invite one's attention as (O Lord) نامولی ' (O man) ای مرد Sometimes the حرف comes after a Noun , as (O friend) ' محبا The Noun connected with حرف ددا is called منادی and the statement given after منادی , is called کریمانه نکشایی در حال ما , مقصود بالندا (O God feel pity upon us) ' کریمانه is منادی and نکشایی در حال ما مقصود بالندا is مقصود بالندا

حرف ددا is also used in the Arabic in Persian in connection with an Arabic Noun , as (O people ! أيتها الناس جهان حای تن آسادی بدست the world is not the place of happiness) حرف دده denote the passions and emotions of the speaker , (O misery) ' دریعا (O misfortune or grief) ' (O misfortune or grief) ' The term مددوف is applied to the person or thing lamented , as (Oh) ' واریده (Oh Calamity) ! وامصیبتاه

Exercises

What are Conjunctions called in Persian? Mention four expressions used as Conjunctions. Distinguish between حرف ندا and حرف مذبه. Does حرف ندا precede or follow a Noun? Define مقصود بالندا and give an example. What do you mean by مبدائی and what by مندرج? Give two examples of each. What part of speech is روای?

Various significations of حروف

I الف is used in the following senses.
 1 اتصال (Copulative), as سراسر (entirely), 2 عطف (Conjunctive); as سبأ وروز (day and night), 3 وسمای (superfluous); as شتر for اشتر (a camel); 4 فاعلی (Participle); as دانا (a knower), 5 مصدری (Infinitive); as درار (to be wide); 6 ندایه (Interjection), as ولا O heart), 7 دعایه (benedictive); as شدم سعدی says (may the Creator of the world bestow mercy on you), 8 تحسین کلام (for the beauty of the style); as گفتا (he said), 9 مبالغة

(for excess), as حوشا (very happy), 10 قسمیه (for oath), as حقا (by God), 11 متکلم (for the first Person), as ملادا (my shelter), 12 تدوین (for nunation), as عقلا (by reason).

II The different use ی of نه are as follow 1 زائد (superfluous), as رفوت (he went), 2 طریق (indicating place), as کانه تو رفتم (I went to your house), 3 جهاں ای برادر (giving the idea of with), as معیت (brother, the world never remains with any one), 4 قسمیه (expressing an oath), as کدا (by God), 5 علت (cause), as دیدن او رفتم (I went to see him), 6 استعادت (by means of), as او یسمشیر (he severed his head with a sword), 7 قرب (proximity), as بدرخت گل رسیدیم (I went near a flower-tree), 8 اتصال (Copulative), as پہلو نہ پہلو (side by side), 9 امداد (commencement), as نام (I begin in the name of the Lord, the giver of life), 10 انتہا (termination),

ر مسروق بمعربہ، و آفتاب

روان کردو گسترد گنتی بر آب

(from East to West he set in motion the sun and

the moon, and spread the earth on water). 1¹ این کلاه آن طفل ده (give this cap to that boy), 1² معاوضه (exchange); as این کتاب بدر دو روپیه خریدم (I bought this book for two rupees)

III The different meanings of ت are . 1 (Second Person Singular); as پسر ت (thy son), 2 (Objective Case); as گفتمت (I said to thee), 3 (Genitive Case), as قلمت (thy pen), 4 (superfluous); as دالش for داشت (a span)

IV. The various significations of چه are : 1 استفهام (Interrogation), as چه میکنی (what are you doing) ? 2 تساوی or مساوات (equality); as چه برتست (It is the same whether one dies on a throne or on the ground), 3 استفهام نفی (Interrogation implying Negation), as تو چه میدانی (thou dost not know any thing), 4 تعظیم (greatness), as چه عالی شان مکانیست (what a nice building it is), 5 تصعیر (diminution); as کوچه (a lane)

V ش is used in the following senses :

1 سورش (the sign of the Verbal Noun), as (burning), 2 مفعولي (Objective), as داد (the king bestowed a robe of honor on him), 3 اصابي (Genitive), as پسرش (his son),

VI. The various significations of **ك** are
 1 علت (cause), as دردت آمدم كه لطف كني (I came at your door in order that you might show me favor), 2 استعهام (Interrogation), ار كه مي آموزي (with whom do you read), 3 معاجات (sudden action), as پيچاره منخواست برون رود كه احش درسيد (the poor fellow was about to go home when he suddenly died), 4 عطف (Conjunction), as
 اي بسا اسب تير رو كه نماد
 كه حر انگ حان بمنزل نرد

(many fleet horses were tired but a lame ass reached the destination), 5 صلة (used with the Relative Pronoun), as گفتم كه يافتم (I have got the book that I had lost), 6 تعبيريه or بيانیه (descriptive), ميدانم كه اعلا درشت گفتن مناسب نيست (I know that it is improper to use harsh words), 7 تصغير (diminutive), as طعلك (a little box)

8 (than), کوتاه خردمند نه که نادان بلند (a short wise man is better than a tall fool); 9 بلکه (but), as

نه هر جاے مرکب توان تاختن
که جاها سپر ناید انداختن

(in every place a man cannot gallop his horse, but there are many places where he must show his humility).

VII The various significations of م are 1 نهی (Prohibitive), as مورو (do not go); 2 متکلم (First Person), Singular), as می نویسم (I am writing a letter), 3 اضافی (Genitive), as کتابم (my book), 4 معلولی (Objective), as روز داد (he give me money), 5 تعدادی (Ordinal), as چهارم (fourth); 6 زائد (redundant), as روز دادم (I am giving to my house), 7 بدعا (Imprecative), as مماند (may he not live)

VIII The various uses of و are 1 عطف (Conjunctive); as روز و شب (day and night), 2 تصغیر (Diminutive), as پسر (a little son); 3 زائد (Superfluous); as لیکن but 4 مساوات (Equality) (it is said that old age and hundred defects are alike) 5 تردید (disjunc-

tive Conjunction), as گل ہمیں پنج روز و شش راتہد (the flower will last only for five or six days)

IX The various meanings of **و** are, 1 **لداوت** (Worthy of), as ساہانہ (loyal), 2 **مفعولی** (Objective), as **نوستہ** (written), 3 **نادیت** (Feminine), as **ملکہ** (a Queen), 4 **عطف** (Conjunctive) as **سندہ کہت** (he heard and said)

X The various senses of **ی** are as follow

a **یای معروف**

1 **نسب** (Relation), as **ہندی** (Indian), 2 **مصدری** (Infinitive), as **گداہی** (begging), 3 **حطاب** (Second Person Singular), as **عالمی** (thou art wise), 4 **لیامت** (Worthy of), as **کستہی** (worthy of being killed), 5 **متکلم** (First Person), as **مخدومی** (my master)

b **یای موصول**

1 **وحدہ** (Singular), as **شخصہ** (one person), 2 **تکدری** (Indefinite), as **طعمی** (a boy), 3 **موصول** (To give the idea of Relative Pronoun), as **کتاہیکہ مہخواہم** (This is the book that I want), 4 **اصواب** (Connection), as **دوہی کل** (the scent of the flower) 5

تَعْظِم (Imperfect), اَمَدَ (he was coming), 6. نَحْمِمْ (Augmentative), as شَاهِبَارِي (A male falcon),
 7. تَصْعِير (Diminutive), as مَكْسِي in شَاهِبَارِي شَكَار (A male falcon is coming to hunt a
 littly fly).

Exercises

Give the various significations of the **الف** used in the beginning of words. In what senses is the **الف** used when affixed to Nouns? What does the **الف** signify when it is inserted in the middle of words? Give six examples of **ب** used in a different sense in each case. Show by examples the various uses of **ش** and **ك**. What does the prefix **م** signify and what does it denote when it is used as a suffix. Give examples of **واو تصعير** **واو عاطفه** and **واو تصويه**. What do you mean by **ياي**. Give two examples? In what senses is the **معروف** used? Give two examples in each case. In what sense is the **يا** used in the following words?

and نور جسمی — نوشتی — جسمانی — حور دبی — ۱
مکدومی.

Various kinds of Particles

عاطفہ (Conjunctive) ,	{ سپس — یس — ا — و هم — دیگر }
تردد (Disjunctive) ,	یا — حواہ
شرط (Conditional) ,	{ ہر چند — اگر چہ — اگر چوں — ہر گاہ }
علف (Causative) ,	{ ارس — چرا کہ — زیرا کہ بناؤ — مہر }
استعہام (Interrogative) ,	{ چگو نہ — چر ا — چہ کدام — کہ }
تشبہ (Comparative) ,	{ ہمچوں — چوں — چو مانند — ہسان }
ندا (Vocative) ,	نا — ای — ا
نہی (Negative) ,	{ ے — غیر — کم — نہ عدم — کچ — ا }
راید (Redundant) ,	{ ورو — ہر — ہر — در ہیں — ایں }

Words denoting —

شک (Doubt) ,	داشتد — شاید — انا
نسبت (Relation) ;	{ ین — گان — ی — یدہ
تعجب (Astonishment) ,	{ اله — الہ — چہا — چہ
	{ نازک — سبحان الہ
	{ الہ
تکسب (Praise) ,	{ مرجبا — دہ — رہی
	{ فح — فح — حددا
	{ ہی ہی
تذکرہ (Warning) ,	{ الہ — ہن — ہاں — ہا
لون (Color) ,	{ چرندہ — گون — وام
موضع (Place) ,	{ کدہ — لاج — ستان
رابطہ (Connection) ,	{ دد — است

The words denoting the idea of —

حروف جار (Preposition) , as	{ نہ — ہر — در —
	{ بہر — رواے — ار
استثناء (Exception) ,	{ سیواے — غیر — مگر
	{ الا — وراے — حر

اجاب (Assent) ,	آرے۔ ہلے
لیاوت (Fitness) ,	{ رگل۔ وار۔ ی as شاهوار۔۔ حور دنی
واعلیت (Agency) ,	{ ررگر as ار۔ گار۔ گر پرستار۔ ستمگار
محافظت Protection) ,	{ دربان as چپ۔ نان حرالچی
خداوندی (Possession) ,	{ گیں۔ ناک۔ مند as دولت مند عمگین۔ سہمناک
معدیت یا شراکت (Acompaniment) ,	ہم۔ دیر۔ مع

Derivatives

In Persian the Derivatives are formed by means of certain terminations

I Substantives

1 The اسماء فاعل (Substantives denoting an agent) are derived from other Substantives or Adjectives

<i>Noun</i>	<i>Termination.</i>	<i>Example</i>	<i>Meaning</i>
در	دان	دربان	a keeper
خدمت	گار	خدمتگار	a servant
زر	گر	زرگر	a gold smith
توپ	چی	توپچی	a gunner

2. اسماء ظرف (Nouns of Place)

گل	ستان	گلستان	a garden
شمع	دان	شمعدان	a candle-stick
گل	سن	گلشن	a garden
لاله	زار	لاله زار	a bed of tulips
کوه	سار	کوهسار	a chain of mountain
رود	نار	رود نار	a river

3 اسماء تصعیر (Diminutives)

طفل	ک	طفلک	a little boy
صندوق	چه	صندوقچه	a small box
ممسک	یرہ	ممسکیہ	a small leather-p- bag

Noun Termination Example Meaning.

بسر و بسر a little son

4 اسم صغاب (Abstract Nouns)

Adjective } Termination Example Meaning or Noun }

بیک ی بیک goodness

ا گرم گرم heat

ی بادشاهی sovereignty

Note.—Adjectives ending in ة changes ة into گ
as آردگی—آرده

5 حاصل مصدر (Verbal Nouns) is formed 1. by rejecting the final ن of مصدر as دید seeing 2 by affixing ار to the ماضی as گفتار a discourse 3 by using two ماضی forms combined by وا عاطفه as آمد و شد coming and going, 4 by means of two Imperative forms as سو و گدار burning and melting, 5 by an imperative form followed by رس as سوزش burning

6 تفحیم (Augmentative) is formed by using 11 before a Noun as سوار a good rider, and 12 a large heap

II. معات *Adjectives*

1 Adjectives denoting possession are formed by adding to Nouns the termination سار as شرمسار (bashful) ; گین as غمگین (sorrowful) ; مند as درختمند (rich) , ناک as هولناک (frightful) ; وار as امیدوار (hopeful) ; در as قدمت (fortunate).

2 Adjectives denoting similitude have the following terminations (a) آسا as مسک آسا (musk-like) , (b) سار as حاکسار (dust-like) ; (c) وش as مہوش (moön-like) ; (d) گون as گلگون (rose-like) ; (e) فام as گلفام (like-rose)

3 Relative Adjectives are formed by adding ایرانی as ایرانی a Persian

4 Adjectives of Fitness are formed by affixing آہ or وار to Nouns, a مردانہ (worthy of a man) ; شہوار , (fit for a prince).

مركبات *Compounds*

1 Substantives are formed by,

a The Juxta-position of two Nouns as رزمگا (battlefield)

b Two Substantives of different meanings combined by , as مَروروم (a kingdom)

c Infinitives preceded by نا as ناسودن (not hearing)

d. Substantives preceded by cardinal numbers as هزار داستان (a night-in-gale)

2 Adjectives are formed by,

a Two Nouns as سکر لب (suger-lipped)

b A Noun and an Adjective as خوش مدطر (good-looking)

c A Noun and an Imperative as فتنه انگیز (mischievous)

d A Noun and a Past Participle as جهان دیده (experienced)

e Nouns preceded by با, به, کم and هم as, کم با علم (learned), به عقل (devoid of reason), کم فهم (stupid), هم عمر (coeval)

f Adjectives preceded by نا as ناپاک (impure ,

III Verbs are formed by,

'a A Preposition as برخاستن (to rise up), برآمدن (to come out)

b A noun or an adjective followed by کردن نمودن and ساختن فرمودن as حکم کردن (to command) خوشنود ساختن (to please), ملاحظه فرمودن (to peruse), التفات نمودن (to pay attention)

c Nouns combined with خوردن—داشتن and دیدن form compound verbs, as کرم داشتن (to oblige), حرف ردن (to speak), عم خوردن (to sympathize), and محنت دیدن (to suffer)

Exercises

What terminations are used in Persian to denote اسم فاعل? Give six examples of اسم ظرف with a different suffix. How are اسم نصغیر and اسم تفعیل formed in Persian. In how many ways is the حاصل مصدر formed? How are Relative Adjectives formed? What do the affixes در—مده and آه—سآه denote? How are Compound

Nouns and Adjectives formed ? How are Compound Verbs formed Give six examples of Compound Verbs

نحو Syntax

نحو (Syntax) explains how words are put together in a sentence

مركب (Compound) is a combination of two or more words connected with each other مركبات (Compounds) are divided into مركب نافع or مركب غير مفيد (a phrase) and مركب تام or مركب مفيد (a sentence)

I مركبات غير مفيد (Phrases) are as follow

1 توصيفي

The موصوف (a noun qualified) which has the sign of اصابت (like the مضاف) is followed by صفت as مرد دانا a wise man

4 When a Noun is used both as مضاف and موصوف at the same time, it is followed immediately by صفت as خاتمه بعيسى من ثيابي صفت (bring my fine garment.)

5 When two or more words are used as موصوف, the اضافت is given to the last as کتاب و کاغذ و پندسل تو ببینم (let me see thy book, paper and pencil).

Sometimes a phrase from the Arabic language is introduced as an epithet to a Persian Substantive as مرد کریم المعس (a generous man)

The Adjectives همه (all,) دیگر (other,) and چند (some), are sometimes placed before a Noun as همه مردمان (all men); دیگر کتاب the other book; چند روز (some days)

The Comparative degree is followed by ار as روشن تر از آفتاب (more luminous than the sun) The positive form به is often used to denote Comparison as خاموشی به از سخن بد است (silence is better than evil-speaking)

The Superlative degree is followed by a Plural Noun and has the اضافت as کمترین حادوران as اضافت (the meanest animal is the ass)

Sometimes the Superlative form is employed in the intensive sense.

مگویم گرامی ترین گوهر
 سپردم به نامی ترین شوهر

(I do not say that I have given an exceedingly noble lady to a very renowned husband)

مصاف مصاف الیه 2

The مضاف (the Governing Noun) generally precedes the مضاف الیه (the Noun governed) as کتاب شما (your book) The Relation between the مضاف and مضاف الیه is called the اضافت

12. The various kinds of اضافت are given below.

a	توصیفی	as	مرد نیک	(a good man)
b	تملیکی	as	کتاب من	(my book)
c	توصیفی	as	شهر لکھنؤ	{(the city of Lucknow).
d	طربی	as	موج دریا	{(the wave of the sea)
e.	تشبیہی	as	دایۂ سردہاری	{(the nurse the vernal season)
f	واعلی	as	نویسنده خط	{(the writer of the letter).

g. مفعولي	„ as	کسته عشق	{(the victim of love)
h. تخصیصی	„ as	پوست آনার	{(the peel of the pomegranate).
i. بالحدس	, as	باد نسیم	{(the air—ze-phyr)
j. ادبی ملا تست	„ as	هندوستان ما	{(our India).
k. استعاره یا مجازی	„ as	قدم فکر	{(the foot of the thought

The omission of the **اضافات** in certain words is called the **ولک اضافت**. Those words are as follow

a. سر	.	سرگروه	(the head of a party)
b. صاحب	..	صاحب عقل	(a man of wisdom)
c. مالک	...	مالک خانه	(the master of a house).
d. قابل	...	قابل ثناء	(praiseworthy)
e. سن	..	سن تغلق	(the son of Tuglaq)
f. دیم		دیم سب	(midnight)
g. ولی	.	ولی نعمت	(benefactor)

- h. گل گلداز { (the flower of the pomegranate)
 2. بستان ... سرا { (a garden attached to a house)
 3. قائم مقام . فایم (a substitute)
 k. Any word used as مضاف to ش or شان as علامس (his slave), علام شان, their slave

ضمیر مرجع 3

The substantive for which ضمیر is used, is called مرجع (Antecedent)

The صائری متصل (Pronominal affixes) are the contracted forms of صائری منفصل (Isolated Pronouns) When they are joined to a substantive, they denote possession is فامس (his pen)

When a substantive ends in هائمی محتعی (imperceptible ۛ), the الف is inserted between the Substantive and the Pronoun as حانهات (thy house), حامه ام (my pen) The الف is not inserted when the ۛ is preceded by الف or the Nouns consists of two letters, as کلاهش (his cop), دهت (thy village)

If a Noun ends in حروف علت (ی-ر-ا) the

the **بی** is inserted between it and the **ضمیر** as **پایم** (my foot), **رویش** (his face), **بررگیش** (his greatness).

The phrases **از آن** **آو**—**ار آن** **نو**—**از آن** **من** are equivalent to the English words mine, thine, his, or hers, as for instance **این خانه ار آن است** (this house is mine), **آن کتاب ار آن تست** (this book is thine); **آن حاتم ار آن اوست** (that pen is his).

N. B—In Modern Persian **آن** is omitted as **ای** **این کتاب ار من است** (this book is mine).

اسم اشاره مضاف الیه 4

The Demonstrative Adjectives **این** and **ای** preceded by **به** change into **د** as **بدان** and **بدین** (the **الف** of **آن** is equal to two **الف** one of which is retained)

When they are preceded by **ار** (from), **در** (in), and **بر** (upon), the **الف** is dropped as **ارین** (from this), **دران** (in that)

The **این** is changed into **ام** when it comes before **روز** (day); **شب** (night), and **سال** (year), as **امروز**

(to-day), ام (to-night), امسال (this year) But when the emphasis is given to **امسال**, it does not undergo a change, nor does it reject its **ال** as **در این سال من مشغول شدم** (I was employed this year.).

The Pronouns **آن** and **این** are also used to express the idea of former and latter respectively, as

سگ و دربان چو یافتند عرب
این گریبان گرفت و آن دامن

When the dog and the door-keeper saw a stranger the former caught hold of his shirt and the latter his collar

تأکید موكد 5

تأکید is a term applied to a word that gives an emphasis or force to another word called **موكد** that precedes it as **این خط موهن خود نوشته است** Mohan has written this letter himself,

دو بدل متدل مع 6

When two substantives refer to the one and

the same person or thing, the first is called مبدا مده and the last دل as for example موهن درادر تو مي آيد

Here موهن is مبدا مده and دل—درادر تو

دل is divided into four kinds, a دل كل

b. دل بعض c. دل استعمال d. دل غلط

When the signification of دل is entirely applicable to مبدا مده it is called دل كل as,

آفتاب عالم تاب شاهجهان نارساء علي الصباح در ديوان
عام رونق اصرور ميشدند

The world-illuminating sun, the king Shah-Jahan used to come early in the morning into the public hall of audience.

When دل is only a part of مبدا مده, it is called دل بعض as دريده بيد باغ ميوه آن The fruits of the garden were plucked

When دل points to a thing belonging to مبدا مده it is called دل استعمال as موهن كتاب اورا ميخوانم I am reading Mohan's book.

When the speaker mentions an object by mistake and immediately after names another, it is called **غلط بدل** as **دہلی میروم ناگرہ**. Here **ناگرہ** is **بدل غلط**

معطوف معطوف علیہ 7

When two or more Nouns are combined, the **واو عاطفہ** is repeated before every **معطوف** as **حاجان و امیران و سررایان ار ولایت ایران و توران آمدند آستان** **نوسی** The Khans, Umrahs, and Mirzas coming from ایران and توران kiss the threshold The Conjunctions **تا** and **پس** are placed after the Verb as **همه افسران آمدند تا ملازمان** (all officers came and the servants too, **موسى آمد پس سوهن** (first Mohan came then Sohan)

The Conjunctive **وہ** excludes **معطوف** from what has been asserted of **معطوف علیہ** as **خرانه بیت المال لقمہ مساکین است نہ طعمہ احوال الشیاطین**

The contents of the treasury are for the sup-

port of the needy and not for that of the fraternity of devils

Sometimes it excludes both معطوف عليه and نه موهن آمد نه from a certain statement as معطوف Neither Mohan nor Sohan turned up.

مستثنیٰ مستثنیٰ منه 8

The particles (except) —سواء (but) —الا (but), are called حروف استثناء (particles of distinction). The Nouns that follow them are called مستثنیٰ (excepted), while those that precede them در سایه (the class excepted from), as حد اوردی همگان را راضی کردم مگر حسود را Under the shade of your Majesty's protection I pleased all the men but the jealous

مستثنیٰ is either متصل or مقطع. The term متصل is applied to that object which belongs to the class from which it has been excluded as همه طلباء حاضر بودند الا موهن All the students were

present except Mohan **مقطع** is applied to the one which does not belong to the class of **مستندي** as **همه افسران رفتند اميا اسپان ابها** all the officers went away but their horses.

9. حال درالكال

The **حال** is that word which denotes the state of **فاعل** or **مفعول** as **آن طفل خندان مي آيد** The boy comes laughing, **او گريان دندم** (I saw him weeping); **خندان** and **گران** are **حال** and **طفل** and **او**—**درالكال**.

10. تمير ميمير

تمير is that word that removes the doubt of another word as **دومس سكر** (two maunds of sugar) Here **دومس** is called **ميمير** and **سكر**—**تمير**.

11. مشبهه مشبهه به

To compare one Object with another is said to be **تسبيه**. The Object compared, is called **مشبهه** that with which the comparison is made **مشبهه به**, and the word shewing comparison, **حرف تسبيه**, as for in-

stance in حرف تسبیح—چون—مسند is رح—رح چون ماه and مشبه به—ماه

عدد معدود 12

Cardinal Numbers are followed by Substantives in the Singular Number, as دو کلاه (Ordinal Numbers), that are placed after them Nouns are used as Adjectives as رقعہ ہفتم the seventh letter)

صلاه موصول 12

The جمله معلیه or جمله اسمیه may be as شخصی که عالم است در هر مقام و درو مدولت می بیند He who is learned, is received every where with honor and esteem , کتابیکه دیروز گم کرده بودم بار یافته ام , I have found the book that I had lost yesterday.

The words هر چه and هر که correspond to whoever and what-ever as هر که دست از جان بسوزد Whoever shall be hopeless of his life, will utter whatever he has got in his mind

II مرکب معید

The term **مرکب معید** or **حمله** is applied to a complete sentence. It is either **احدیه** or **اشباه**. The **حدره** may be **اسمیه** or **فعلیه**. If the component parts of a sentence are **مبدأ** or **الیه** (Subject) and **حبر** or **مسند** (Predicate), the sentence is called **حمله اسمیه** as **سوهن لال عالم است** (Sohan Lal is learned). The particles **است** or **اند** and **مید** and **می** are called **حروف روابط** (copula) which combine the Subject and the Predicate.

The **حرف ربط** is sometimes omitted as **اسدی** **میرا گونہ اسلام ترا گونہ کفر طوسی** says (My color is like that of Islam, while thine like that of infidelity).

Sometimes it comes between the Subject and Predicate as **دل است این کہ عجز و نیاز آورد ملا طہوری** says. Such is my mind that it shows humility and submission.

When two clauses are joined together the **حرف ربط** is placed at the end of the first and omitted from the last as **شیم سعدی** says,

نهی دستا در دست دلیری بسته است و پنجه شیرست شکسته
 In the case of poor men, the hand of valor is
 tied up (restricted) and the lion-like claw is broken.

If a sentence consists of **فاعل** (Subject) and **فعل** (Verb) it is called **جمله فعلیه** as **من میروم** I am going. If the Verb is **لزم** (Intransitive) the **فاعل** is placed first and the **فعل** last as **او می نویسد** he is writing. If the Verb is **متعدی** (Transitive) the **فاعل** (Subject), is put first, then the **مفعول** (Object), and lastly the **فعل** (Verb); as **موهن خطی** (Mohan writes a letter)

If the **فاعل** — **مفعول** or **فعل** be connected with qualifying words or phrases, the same arrangement holds good as **پسر سما طوطی خوش الحان خریده است** (your son has bought a sweet-singing parrot)

When words or phrases apply to the whole sentence and not to a part of it they are placed first, as **تمام شب آن نجاره ناله میکرد** (the poor fellow was crying the whole night)

Concord of the Verb

If the Nominative to a Verb be expressive of rational beings or of living creatures, the Verb agrees with it in number and person, as تاجران بار خویش در درگاه سلطانی میکشاند (the merchants open their packages at the royal threshold)

If two or more inanimate Nouns are used as Subject the Verb is generally singular as

تا مرد سخن نه گفته ناسد
عیب و هدرش نهفته ناسد

(Until a man has expressed his sentiments his merits and demerits remain concealed)

A Noun of multitude denoting the idea of unity is followed by a Verb in the Singular Number, as در عهد سلطان اکبر عید مروت حال بود In the time of the king Akbar the people were happy

The Subject is followed by a Plural Verb in the following cases

a When the Subject consists of two or more Nouns combined by *و* *عاطفه* as *زرگر و نجار* (the gold-smith and the carpenter seized the images)

b When the idea of plurality is to be expressed by a Noun of multitude, as *طائفه دربان بر سر کوه نشستہ بودند* (A gang of robbers had taken their seat on the top of a mountain)

c When the Subject of the Verb is unknown, as *آورده اند کہ سقراط در رشد و حکمت نظیر خود نداشت* (They say that Socrates had no rival in piety and wisdom).

d When the Subject refers to a great and respectable man as *پادشاه جهان پناه تا انحصار در پیر* (His majesty, the asylum of the world, attends to the affairs of his mighty kingdom himself till afternoon)

e When Nouns denoting rational beings are preceded by Cardinal Numbers, as *ده درویش*

در گلیم نه حسپند (Ten Darvaishes sleep on one blanket)

f, Arabic Plural Nouns denoting Animate Objects have a Plural Verb as حکماء گفته اند (The wise men have said).

The use of را

The particle را the sign of مفعول (Object) is indispensably used

a When the Object is emphatic or definite as کتاب خود را به بین (look at your book)

b When Pronouns are used as Object as من ترا نمی شناسم, I saw him, او را دیدم (I do not recognise thee)

c When ambiguity arises from the omission of را as مرد شیر را کشت (the man killed the lion)

d When the Verb governs a noun in the dative case, as من دو روپیه داده ام (I have given two rupees to that man)

The جمله اسمائیه is divided into

- a* در اینجا بنشین (Imperative) as امر (sit here).
- b* در آنجا مروت (Prohibitive) as نهی (do not go there).
- c* کریمایا نه بخشایا بر حال ما (Exclamatory) as ندایه (O God! feel pity on our miserable condition).
- d* کجا میروی (Interrogative) as استعهامیه (Where art thou going)
- e* کاش عالم بودم (Optative) as تمنائی (I wish I was a learned man)
- f* نه خدا چیزے نه (Denoting an oath), حوامم گروفت (by God, I will not take any thing)
- g* چه تعجب (Denoting astonishment) as چه عالیسان مکانیست (what a magnificent building this is)
- h* چرا مطالعه پیستر (Denoting a request) as عرض (why don't you prepare the lesson beforehand that you may read it easily)

The other subordinate sentences are as follow

- a* میدان وراج (Conditional) as حمله شرطیه

است گوئی درن (When the field is wide strike the ball.)

b. جمله مُبَيِّدِه (Descriptive) as ادشاه را شیدم (I heard of a king who had ordered a prisoner to be killed)

c. جمله معلله (Causative) as آن طفل محنت میکشد زیرا که امتحان سالیانه در رسید (the boy works hard because the annual examination is at hand)

d. جمله ابتدا ده (Opening) as بنام جهاندار حق (I begin in the name of God, the creator of the soul)

e. جمله موصوله (Explicative) as هر که آمد عمارت (He who came-erected a new building).

f. جمله معطوفه (Conjunctive) دو کس مردند و حسرت بردند یکی آنکه داشت و نکرد دیگر آنکه دانست و نه کرد (Two persons died full of remorse, the one who possessed but did not enjoy, and the other who knew but did not practise)

g. جمله معترضه (Parenthetical) جهاں پناه دام

(the king may his kingdom last long, sat on the royal throne).

<i>Appropriate Words.</i>	<i>Nouns</i>	<i>Examples</i>	<i>Meanings.</i>
دو	فیل	دو درخت	two elephants
دو	توپ	دو توپ	{ two pieces of cannon
	بدوق		
	تپنده		
سه	تیر-دوچ	سه تیر-دوچ	three arrows
چهار	قالین-کاعد	چهار قالین	four carpets
پنج	خداوندگار	پنج نفر	five barbers.
شش	گوسفند	شش راس اسب	six horses
	گاو		
	اسب		
هفت	بار-سپر	هفت بار	seven falcons.
هشت	تیر	هشت توپ	{ eight dogs
	بلند		
	سگ		
	دور		
نه	خیمه	نه خیمه	nine tents
	کستی		
	مکان		

ده	مهار ستر	تشر	مهار	ten camels
یازده	طافه محمل	محمل	طافه	{ eleven pieces of velvet
دوازده	کتاب	کتاب	چرم جلد	{ twelve co- pies of books
سیزده	طافه باغ	باغ	طافه	{ thirteen gardens.
چهارده	دسته سمشیر	شمشیر	دسته	{ fourteen swords
پانزده	جفت پاپوش	پاپوش	جفت	{ fifteen pairs of shoes.
شانزده	دانه مروارید	مروارید	دانه	{ sixteen pearls
هفده	مبلغ هفتده روپیه	روپیه	مبلغ	{ seventeen rupees only
هجده	مروارید هجده	مروارید	هجده	{ eighteen bighas

N B —The last two words —سوارى —مطلع are placed before the numeral

The Arabic Months

1	محرم	2,	صفر	3	ربيع الاول
4	ربيع الثاني	5.	جمادى الاول	6	جمادى الثاني
7	رجب	8	سبعين	9	رمضان
10	شوال	11	ذيقعدة	12	ذي الحجة

II *The Persian (Lunar) Months*

1	فروردین March,	2	آردی بهست April,
3	خورداد May,	4	تیر June,
5	مرداد July,	6	شهریور August,
7.	مهر September, 8		آبان October,
9	آذر November, 10		دی December,
11	بهمن January, 12		اسفندار مهر February

III. *The Persian (Solar) Months*

1	تسرین اول	2	تسرین ثانی	3	کانون اول
4.	کانون ثانی	5	شباط	6	آدار
7	نيسان	8.	اذار	9	خرداد
10	تمور	11	آب	12	ایلول

IV *Days of the Week*

<i>Persian</i>	<i>Arabic</i>	<i>English</i>
شنبه	يوم السبت	Saturday
یکشنبه	يوم الاحد	Sunday
دوشنبه	يوم الاثنين	Monday
سه شنبه	يوم الثلاثاء	Tuesday.
چهارشنبه	يوم الاربعاء	Wednesday
پنجشنبه	يوم الخميس	Thursday.
آدینه	جمعه	Friday

V *Alphabetical Notation*

الفبا	حرف	حظي	کلمن
1	5	8	20
2	6	9	30
3	7	10	40
4			50
سبعص	فرشت	تحد	مطع
60	100	500	800
70	200	600	900
80	300	700	1000
90	400		

Analysis ترکیب نحوی

شعر چو مرغ ار قفس روت و نگهست فید

دگر ره نگرده سعی تو مید

چو حرف شرط

شرط	{	جملة وعلیه معطوف علیہ	{	متعلق	{	مرغ—فاعل
				وعل روت		ار—حرف جار
						قفس—محذوف
						روت—فعل

و—حرف عطف

{	جملة وعلیه معطوف	{	بگهست—فعل
			فید واعل

فید واعل

{	معقول فیه	{	دگر صفت
			ره موصوف

نگرده فعل ناقص معه

صیدر—اسم

به—جار

{	متعلی	{	سعی ثوبه ترکیب
			اصافی محذوف

مید—خبر

جملة وعلیه—جرا

مقرره — بادشاهے دیدن استحقاق در طایعه در ویسان نظر کرد

بادشاهے — فاعل

ده — حرف جار

دیدن مضاف

استحقاق مضاف الیه

مکرور

متعلق فعل

در — حرف جار

طایعه در ویسان — ده ترکیب

متعلق فعل

اعصابی — مکرور

نظر کرد — فعل مرکب

جمله فعلیه خبریه

مقرره دیگر — هر که دادان دیدن دیگری ده دیدن

هر که — اسم موصول

داد — حرف جار متعلق

دیدن مکرور

کشیدن — فعل

او — مصدر مکرور فاعل

دیگری — مفعول

دیدن — فعل

جمله فعلیه

فاعل

صله

جمله فعلیه خبریه

